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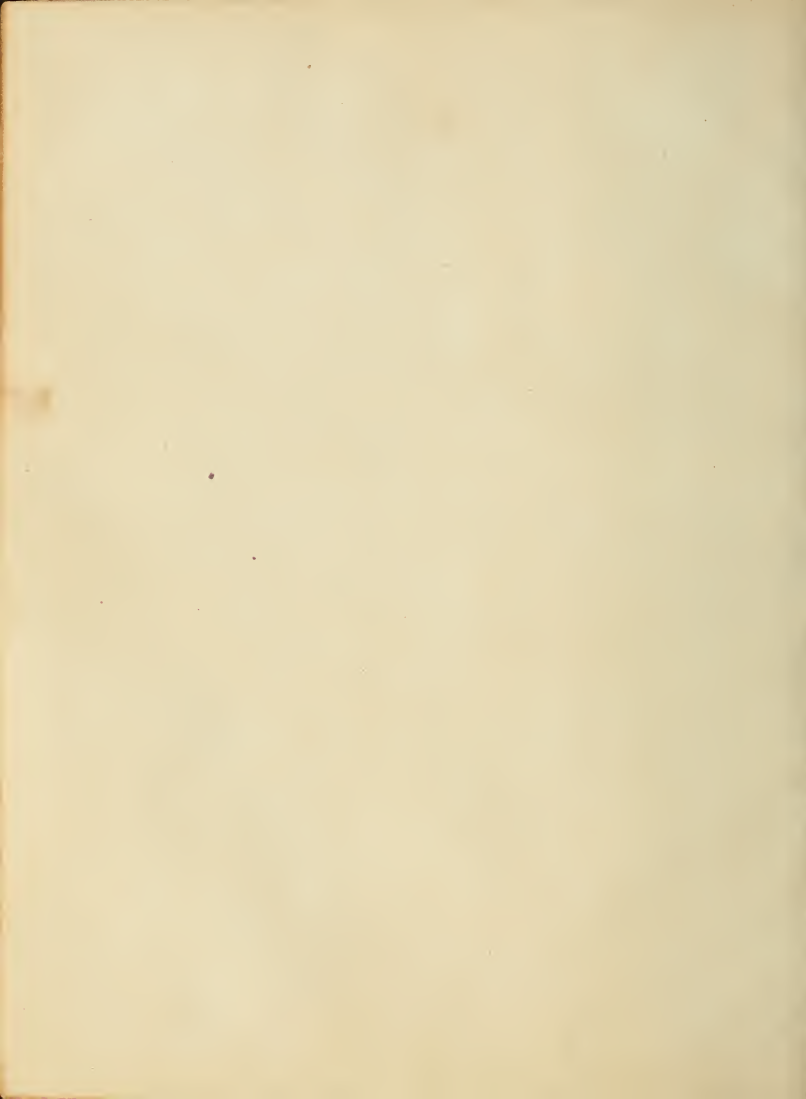
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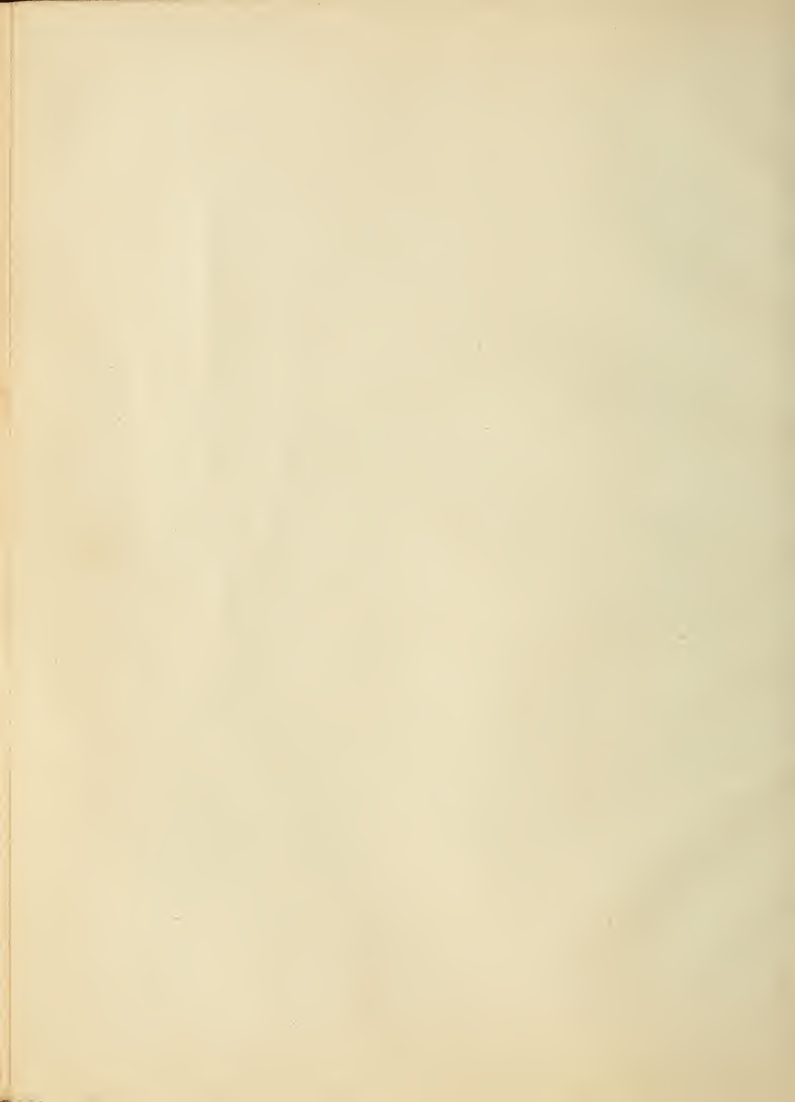
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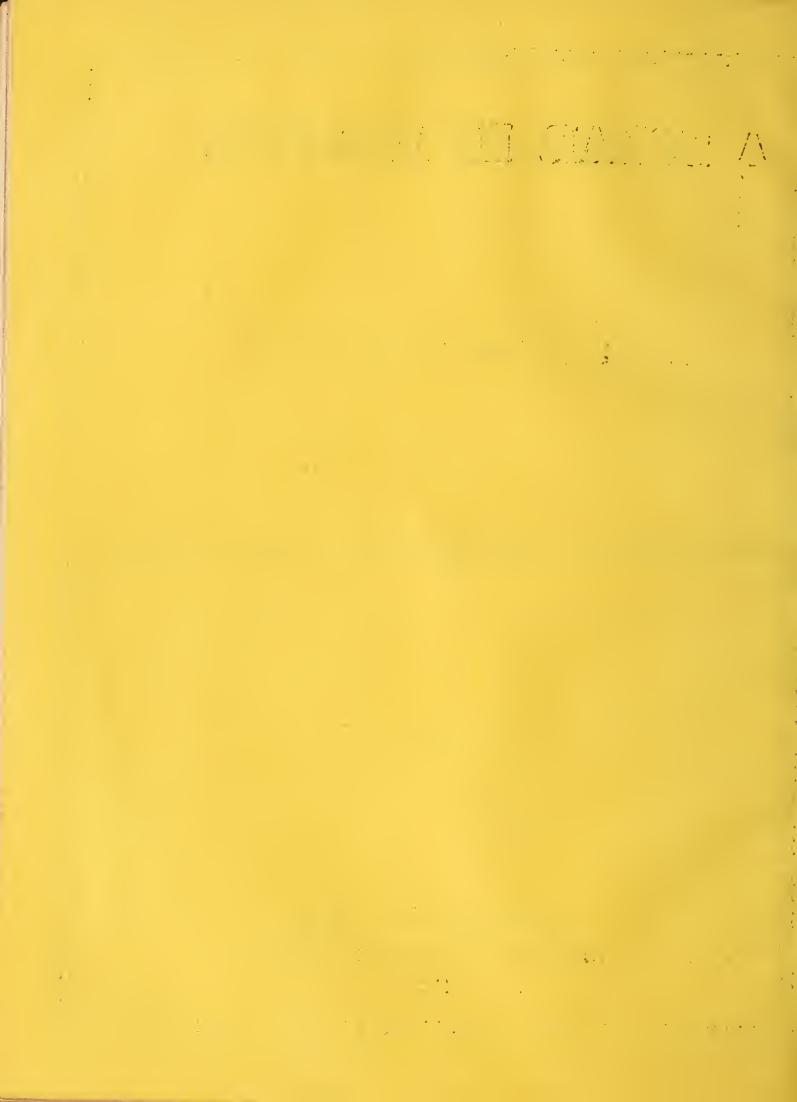


A SOLAR HEAVEN.

A NEW THEORY.

BY REV. EDWARD SCOFIELD.

MISHAWAKA, IND :
NORMAN V. BROWER, Printer.
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By EDWARD SCOFIELD,

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A SOLAR HEAVEN.

OUR ideas in this life concerning the blessed condition and employments of saints in heaven, are necessarily limited and indistinct. This is owing for the most part to our present mode of existence, and to the fact that our knowledge of these things is derived from Biblical representations taken from nature, art, the church, and civil government. "Now we see through a glass darkly."

That the heaven of the saved of our race is a *place*, as well as an unending, active, holy and felicitous state, there can be no reasonable doubt. But *where* in the vast universe it is located, God has not distinctly designated to us in our present life. But are there no indications of its position among the Creator's works? In some things where no direct revelation has been given, we are under the necessity of inferring important truth from existing data. The

heathen are under obligation to deduce from the works and providence of God, not only his existence, but his natural and some of his moral attributes. "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." Rom. 1:19,20.

Are there not astronomical phenomena, Scriptural illustrations, mental verities, and historical events connected with the providence of God in respect to the ancient Jewish church, sufficiently suggestive to indicate where is situated Earth's Heaven? These unnoticed indexes constitute the basis of this work.

The Theory now presented, however novel, is not then purely chimerical and conjectural, but founded upon reasons and analogies deduced from at least seeming data.

Every solar system may have in a certain sense its own heaven, or location where God reveals himself and his will as he does not in any other part of that system. As an illustration—Jehovah made himself known to his ancient people in Jerusalem, as he did not in any other place; so he may manifest himself at the center of every solar system, as he does not in the primary or secondary planets.

A solar system, is a group of celestial bodies, com-

prehealing the sun, planets, satellites and comets. These stars, moons and comets revolve around the sun, the center of the planetary system. Though the sun has an apparent motion, it is as to the system a quiescent body, turning only on its own axis.

General Mitchell, in his "Astronomy of the Bible," in treating on the vast extent of the physical universe, and its innumerable solar systems, says; "It is reckoned that not less than one hundred millions of stars are now visible within the limits of the Milky Way. In case we admit (as is probably true) that each of these stars is a sun, and that each is a center of surrounding planets, we are forced to admit the existence of a thousand millions of worlds within the limits of one great and populous cluster. Other Milky Ways are seen in the distance beyond, as vast if not greater than ours, until at last our telescopic ray extends so deep that its length, furnishing a journey for the swift wing of light for more than three millions of years, fails to plunge across any other mighty deep, and we stand wondering and awe struck on the very threshold of infinitude! What shall we say then of the possibility of measuring the depth of the vast promontories of the stars which distinguish the Milky Way, where star is ranged behind star, until the stratum is five hundred deep?"

Says a writer: "If a man were to travel a million of miles a day, he would not reach the nearest fixed star in twenty-four hundred thousand years!" In

view of such immensity, we may well exclaim in the language of God's Word, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou visitest him?" "The heavens declare the glory of God; and the firmament sheweth his handy work." "O Lord, how manifold are thy works, in wisdom hast thou made them all!" "The works of the Lord are great, sought out of all them that have pleasure therein."

If our Sun is the stupendous celestial Temple of our solar system, where God affords a nearer and more immediate view of his perfections to the loyal inhabitants of surrounding worlds, than he does to them in their respective places of abode; then the saints in their glorified state, should their present mansion be one of our planets, have for their heavenly Jerusalem our central world, where they, with angels, worship God and the Lamb.

This Divine Solar Palace, this Holy of Holies of our system, would then be the Metropolis of Christ's heavenly kingdom; where he now "sits on the right hand of power, having angels (of our system) subject unto him."

If this Theory be a reality, then all that is said in the Bible concerning creation, holy angels, the devil and his angels—seraphim, cherubim, thrones, dominions; powers and principalities, [which may refer to

different orders of intelligent beings inhabiting our planets]—of human beings, of the Divine government, of Christ as a Savior, and in all his offices, of the Holy Spirit in his work in securing man's salvation, of the church or Redeemer's kingdom, of the final conflagration of the heavens and the earth, of the resurrection of the dead, of a general judgment, of heaven and hell, have reference to our solar system only. The whole and parts of all scriptures should be construed according to the subject matter under consideration. Are not the revelations of the Bible, except some in respect to God in Unity, just as they would have been if they had reference only to our solar system?

According to this Theory I infer that Satan and his angels, forming perhaps an entire order of beings, inhabiting one of our planets, rebelled in the government of God, and were banished from the world they occupied; that their place of habitation was consumed, and may be the place prepared for their punishment, and where the finally impenitent of earth shall suffer the penalty of God's violated law, and the just desert for the increased guilt of "neglecting the great salvation." "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. See, II. Pet. 2:4. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Matt. 25:41.

"During the last two or three centuries," says an author, "upwards of thirteen fixed stars have disappeared. One of them situated in the northern hemisphere presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposes that it was burned up, as it has never since been seen. The conflagration was visible about sixteen months." So the habitation of the apostate angels may have been consumed.

In presenting this Theory of a Solar Heaven I call attention to *the vastness of our Solar System*. It contains not far from one hundred primary and secondary planets, and not less than one hundred comets. Frequent discoveries are made of new orbs connected with our system.

So far as known to us the nearest planet to our Sun is Mercury, which is thirty-seven millions of miles distant from it. It completes its revolution around the Sun in about eighty-eight days, which is the length of its year. Jupiter, the largest of the known planets, at the distance of four hundred and ninety-five millions of miles from the Sun, accomplishes its revolution in eleven years and three hundred and fifteen days. Our distance from the Sun is ninety-five millions of miles, and hence our revolu-

tion around it is about eleven years less than that of Jupiter. Neptune, a vast world, and the most remote planet, discovered as late as 1846, is distant from the Sun about three thousand millions of miles, and is one hundred and sixty-eight years in making its revolution around it. Says a calculator: "Had Adam and Eve started by a railway to go from Neptune to the Sun, at the rate of fifty miles an hour, they would not have arrived there yet, for Neptune is more than six thousand years from the center of the system at that rate."

I have noticed particularly the earth, the nearest, largest, and most distant of our planets. What an infinite territory does our entire solar system contain, with its one hundred discovered planets and satellites, and as many comets; furnishing material for thousand upon thousands of ages for studying the wonderful greatness, omnipotence, infinite wisdom and goodness of God, and all his perfections in this boundless field manifested!

Still more deeply may we be impressed with the apparent truthfulness of this Theory, as we consider the immensity and nature of our glorious SUN. Dr. Thomas Dick says: "The *magnitude* of the vast Sun is an object which overpowers the imagination. Its diameter is eight hundred and eighty thousand miles, and its circumference two million seven hundred and sixty-four thousand and six hundred miles. Were a person to travel along the surface of the Sun

so as to pass along every square mile on its surface, at the rate of thirty miles every day, it would require more than two hundred and twenty millions of years before the survey of this vast globe could be completed. It would contain within its circumference more than thirteen hundred thousand globes as large as ours; and a thousand globes of the size of Jupiter, which is the largest planet of the system. *It is more than five hundred times larger than all the planets, satellites and comets belonging to our system, vast and extensive as some of them are.* Were we to conceive of its surface being peopled with inhabitants like ours, it would contain more than six hundred and eighty billions; which would be equal to the inhabitants of *eight hundred and fifty thousand worlds like ours.* Of a globe so vast in its dimensions, the human mind, with all its efforts can form no adequate conception. It is impossible for the mind to take in the whole range of the terraqueous globe, and to form a comprehensive idea of its amplitude and its innumerable objects; how can we ever form a conception approaching to the reality, of a body one million three hundred thousand times greater? It is not improbable that the largest ideas we have yet acquired or can represent to our minds of the immensity of the universe, are inferior to a *full and comprehensive idea* of the vast globe of the Sun in all its connections and dimensions. It is a kind of universe in itself."

This Theory then does not present a circumscribed view of heaven; but a capacious, vast, glorious celestial Mansion.

We have but little knowledge of the physical nature of our central luminary—conjectures respecting it have been various, and often most fanciful. The dark spots occasionally appearing on the Sun, some of them as large as our earth, may be objects of ineffable beauty from it as a stand point. There is no evidence of intense heat existing in or about the Sun. What its light principle is remains a mystery; it is not a part of the globe, but surrounds it.

Having thus prepared the way, I will now present some special reasons, or adduce some particular indications in support of the Theory of a Solar Heaven, and hence that our central world is the “New Jerusalem” of the redeemed of our race.

I. The ineffable beauty, amazing magnitude, wonderful glory, and vast usefulness of our Sun, clearly show that it was designed for a greater physical, mental and spiritual purpose than this world, or all of *our* planets. It is five hundred times greater than all the other globes of our system combined! “The Lord is righteous in all his ways, and holy in all his works.” An astronomer says: “There is no single object within the range of our knowledge that affords a more striking and august emblem of its Creator than our Sun. In its luster, in its magnitude, in its energy, in its boundless influence, and in its

beneficial effects on this earth and surrounding worlds, there is a more bright display of Divine perfection than in any other material being of which we are acquainted." All of God's works are made "in wisdom."

Said our Savior: "In my Father's house are many mansions." God's house is the vast universe—a mansion in it signifies an apartment or a *particular* world. Our Sun is a most splendid mansion in Christ's Father's house, and may be the location where he has gone to prepare places for his followers, where they shall be with him, behold his glory, and statedly worship in the triumphant church.

II. Heaven is represented in the Scriptures as a world of glory. From whence was this figure derived if not from our glorious Sun? Says Dr. Dick: "Whatever the body of light around the Sun is which diffuses itself throughout the planetary system, whether phosphoric clouds in perpetual motion, or how produced and kept in continual action, is a matter of mere conjecture. But in whatever it consists it is pretty evident that it forms a shell or covering around the dark body of the Sun of several thousand miles in thickness." May not this glorious Shekinah which enlightens our planets, shine *inwardly* and illuminate its own vast realm with inconceivable, beautiful and cheering splendor? "And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the

Lamb is the light thereof." The Divine glory manifested in creation, providence and grace, illuminates the universe. When Christ was transfigured "his face did shine as the sun, and his raiment was white as the light." He is "the brightness of the Father's glory." He reflects the glory of God to an infinite degree. Hence he, the "Sun of Righteousness," illuminates the celestial city. The glory of God is the element in which holy beings live. See Exo. 34:29—35. II Cor. 3:7—18.

Jeremiah Evarts, Esq., Secretary of A. B. C. F. M., who died in 1831, uttered these, his expiring words—*"Wonderful! wonderful! wonderful glory!—we cannot comprehend wonderful glory! Jesus reigns, wonderful glory! I will praise him."* Rev. Edward Payson, a short time before his death, said: "I seem to swim in a flood of glory which God pours down upon me. Hitherto I have viewed God as a fixed Star, bright indeed—but now he is coming nearer and nearer and spreads into a Sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain. I see clearly that all these same glories and dazzling perfections which now serve only to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like consuming fire, if I were an impenitent sinner." Multitudes of dying christians have had such visions of glory. See Acts 7:55.

Is there anything in the Word of God, or the nature of things, to prove or indicate that our glorious world, our source of light, is not the Saints' world of glory? their celestial Jerusalem? and a worshipping location of the angels of our Solar System?

III. The Sun is the Metropolis of our Solar System, its seat of government, and at the same time its Divinely appointed ruler. All the planets, moons and comets in his dominion are loyal to him. Disobedience to their Solar King's commands would prove their certain ruin. He draws them all with his constant centripetal force—his mighty attracting influence, or sends them out to repeat their cycles. They bow around him, they are dependent upon him for their safety, light, usefulness and beauty. Is it natural to suppose that God would take his heirs, and joint heirs with his Son, at death from this system, and not permit them to visit and enjoy its world of worlds? its most splendid mansion?

IV. We are beings created in this particular Solar System. We form a part of its physical, mental and spiritual creation. Reason would lead us to conclude that we would remain in it until we had answered an important purpose. Is it probable that we would accomplish the design for which we became a part of this system in so brief a period as the short existence we have in the body? In this system will sleep the dust of our decayed nature till the morning of the resurrection. Here, so far as we can see, are

ample means for our highest mental and spiritual good for thousands of ages. If at death we are not removed from this Solar System, its greatest, and most glorious location is its center of attraction, its celestial Mount Zion, where we could meet to worship God and the Lamb, and from that heavenly *observatory*, with the ken of redeemed spirits, look out not only on the sublime works of creation connected with our system, but far out in the vast ocean of solar systems!

V. Minds are so made as to be gradually developed. The child progresses from one step of knowledge to another, and as age advances with proper application the mental powers are augmented. The christian from spiritual infancy, grows in grace and Divine knowledge. It will ever be true in all parts of the universe, that created mind will obtain knowledge by a gradual progress. As we leave at death this locality, as then our mode of existence will be changed, and we shall no longer see spiritual beings and things eternal (at present to us invisible) "through a glass darkly, but face to face;" if we are in a proper moral state, "holy as God is holy," we shall be prepared to enter upon advanced studies. Where could we under more favorable circumstances pursue them than in some mansion in our system? Where could we take lessons suited to our capacities better than at its splendid Metropolis? Perhaps at times we would visit our planets and their inhabitants.

When in eternity we should become well acquainted with all things necessary for us to know in this system, we no doubt would be advanced to another higher in the scale of creation, and so on eternally from one system to another.

This Theory seems much more plausible than the idea that heaven is at the center of the universe, a world as large as all the worlds in it combined, and around which all revolve. Of what particular advantage can a mere abstract idea of the immensity of God's works be to a finite mind? I regard each solar system as a vast volume of the Creator's works, and every orb belonging to it as a chapter in that volume. It looks reasonable that we in taking lessons in respect to the manifestation of God's attributes, as made known in his works, should become well acquainted with one volume before commencing the study of another.

VI. The Word of God describes heaven as the "New Jerusalem." Jerusalem was the capital of the Jewish nation. The people living in cities, towns, and in the country, were commanded to meet in the Metropolis at specified times, and on special occasions; to bring their offerings and do business of a designated kind. So our Solar capital may be the gathering place where the inhabitants of our planets present their spiritual offerings, and do such things as God requires. Said Paul to the Hebrews: "But ye are come unto Mount Zion, and unto the city of

the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heaven is the place for the general convocation of all the orders of holy beings, revealed to us as existing in our system.—Is it not evident that our central world is that location?

VII. Heaven is spoken of in the Bible as a temple. "Therefore are they before the throne of God, and serve him day and night in his temple." In the Jewish temple, for years, was the Shekinah, the visible manifestation of Jehovah. There he made known his will; there was the high priest; there were the attending priests; there sacrifices were offered prefiguring the slaying of the Lamb of God for the sins of mankind; there were different kinds of worship not permitted in any other place; there was beautiful architecture; there were costly vessels of silver and gold; there were imposing ceremonies—all things in that sacred place were in keeping with its holy design. So in the *Sanctum Sanctorum* of our system may angels and saints ever worship before the throne of God, and serve him as he manifests his celestial Shekinah, and makes known his will. Here would be Jesus our King and High Priest; here ser-

vice and worship different from that required in the planets ; here the most beautiful architecture, as the "builder and maker is God ;" here singing of saints and angels ; and here delightful ceremonies, beauty and sublimity surpassing our conception. Everything in this world of glory and blessedness would be in keeping with Christ in his glorified state ; with holy angels and the saints in their exalted, saved condition.

INFERENCES.

1. This Solar Heaven Theory, to a superlative degree, magnifies God in his creation of worlds, systems and orders of intelligent beings. If our vast system is a perfect whole in itself, and yet in an eternal and generic purpose is but one among millions upon millions of similar systems, which all must admit; if all the innumerable systems are inhabited with loyal and happy subjects in God's government, and they worship him in their Solar Heaven, which no one can disprove, who can comprehend to what extent they in the aggregate glorify Him? What an infinitude of dazzling, commingling splendor! "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

2. In view of this Theory we would naturally infer that God in Unity, in his *essence*, does not dwell in any Solar Heaven; but from his eternal, immutable and glorious dwelling place, above all creation, in a manner unknown to us, clearly and gloriously manifests himself, his will, his complacent smiles, and his natural and moral attributes to all holy beings in the universe in their respective localities, and particularly to them in their Solar Temple. He being infinite in all his perfections, can do this at the same time in all the innumerable solar systems in his boundless dominion. This idea is in accordance with

a proper exegesis of those passages of scripture which speak of saints seeing God, and his face in heaven. There is no evidence that God in Unity ever changes his locality, as created finite beings pass from one place to another, or, that he dwells literally in any part of his creation. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." Isa. 57:15. "Look down from heaven and behold from the habitation of thy holiness and of thy glory." Isa. 63:15. God, by the efficiency of his attributes is in every place in the universe. In some places, as in heaven, he is present *in a special* sense. Christ, "The brightness of the Father's glory, and express image of his person," with his glorified body is seen, loved and adored by saints and angels in heaven, where he gloriously manifests the Divine perfections. See John 1:18.

3. If our solar system is perfect in itself, though a part of an infinite whole, then we see why holy angels (in our system) are represented as feeling so much interest in and as having so much to do with our race in this world. Hence their joy when sinners repent, their encampments around christians, and "ministering for those who shall be heirs of salvation," conveying their souls at death to heaven; being present and active at the resurrection of the just and unjust; and we see the reason why they are fellow worshippers with the redeemed in heaven. It is evident why they are subject to Christ, and wor-

ship him; why they announced his advent; protected him in his infancy; ministered to him when he was on earth; were employed at his resurrection, and will come with him when he returns to earth in his own, and his Father's glory. We see also why the devil and his angels, when banished from their habitation, were permitted or sent to dwell in this world and system rather than in any other; why they are to be judged at the time God has appointed to judge the inhabitants of our world, and why the finally impenitent of mankind will penally suffer in the place prepared for the punishment of the rebel angels.

As different nations on earth constitute one race, so the various orders of angels in our system may be one family in a Unity of Divine purpose; and the human and angelic beings in our system may in this generic sense be one.

4. We see in the light of this Theory why God is revealed to us in Trinity. In a world or solar system where moral evil never entered, or where a remedial system was never introduced, what advantage could be a revealed Trinity? The office work of the Son of God as a Savior, and of the Holy Spirit in securing salvation, could not with them be realized, or personally enjoyed. The inhabitants of such a world or system would worship and serve God in Unity; they could not sing a song of praise for their salvation to God and the Lamb. Should God make

known to holy beings in any part of his universe the plan of our salvation, they would praise and glorify him, as it would manifest his wisdom, love, mercy, and all his attributes connected with it. No intelligent created being can have knowledge of God greater than he can obtain from the manifestation of the Divine perfections. To the extent a holy being becomes acquainted with the manifested nature of God, he will laud, love and adore him. So far as we can see, a remedial system makes known most of the Divine *moral* attributes, as they are not seen under a system of law. A revealed Trinity of persons in the Godhead, connected with a system of grace, is a *sine qua non* of our salvation.

God may to intelligent beings in other systems, manifest himself in various ways, and to an extent entirely unknown to us.

5. The conflagration of our earth will not affect our solar system as such. We have no evidence from astronomical discoveries that the Creator, ever created or destroyed an entire Solar System at once. Our system may have existed ages before God expended the six days work upon the chaotic mass from which he made the earth. In the Scriptures things are often spoken of as they appear, and not as they really are. As matter is not annihilated by being consumed, but only changed in its form, our world after it is burned up may be remade, and be a beautiful abode for intelligent beings. It still being in our system

the redeemed may visit it.

6. This Theory makes heaven appear to be a more definite and a nearer location than the common ideas concerning it. Mr. Normand Smith, who died in Hartford, Conn., a few years ago, when dying cried out.—“*Home! home! I see the New Jerusalem! they praise Him! they praise Him!*”

Senator Foot, of Vermont, who died in Washington, D. C., March, 1866, when expiring exclaimed, “*I see the gates wide open! beautiful! beautiful! I see it! I see it! the gates wide open! beautiful! beautiful!*”

Many departing christians have had a glorious view of the celestial city, as if it were near, and not an immense distance from our Solar System.

7. To the inhabitants of our earth a PREPARATION for heaven is of far greater importance than a knowledge of its exact locality. “Without holiness no man shall see the Lord.” “And there shall in no wise enter into it (the heavenly city) anything that defileth, or worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.” To be *prepared* for that blessed abode we must love Jesus and keep his commands, be prayerful, humble, watchful and faithful christians. Be holy as God is holy.

Christian friends, we shall find our celestial mansion a location of ineffable beauty and glory, where we shall expand our minds as God manifests to us his natural and moral attributes, as we study his works, the principles of his moral government, and worship him and the Lamb, in the

sublimity, felicity and beauty of perfect holiness. Let us be faithful unto death, and we shall triumph over it, and by angels be carried from earth to "the city of the living God, the heavenly Jerusalem," where we shall receive crowns of glory.

As the student graduates he may feel a little sad as he leaves his college, the chapel, recitation room, his own room, his president, teachers and companions; but he rejoices in the knowledge he has gained, and that he is prepared to enter upon more advanced studies, or engage in the active duties and business of life. So the christian at death may feel a momentary regret as he graduates in the Seminary of Grace; as he leaves this world, his college, where he has learned all he knows of things physical, mental and spiritual; as he departs from his room, his body, where he has learned all his lessons of grace; as he leaves the church, his chapel, where he has joyfully and profitably worshipped God in Trinity; as he leaves his school companions, his dear christian friends; and as he leaves his teachers, his minister and religious instructors—but he rejoices exceedingly that he has learned of Jesus, and has been taught of God, and is prepared by grace to enter upon the advanced studies of the heavenly world; and the blessed and most profitable business of the celestial city.

Earth's side of the dark door of death may be, abstractly, and according to a natural love of life, an unpleasant sight even to a child of God, but in the hour of his departure this repulsive view is exchanged for joy unspeakable and full of glory; as heaven's side of death's door is most cheering resplendence. The wider it opens the less its som-

ber appearance is seen, and the more of the effulgence of that world which is illuminated with the glory of God and the Lamb. How blessed are the emotions and bright the prospects of the expiring christian, as he launches out upon the vast ocean of the Glory of God—exchanging the twilight and imperfection of faith and hope, for the unclipsed sight and perfect enjoyment of things spiritual, heavenly and eternal.

It is not so with the ungenerate man; his moral nature being unilluminated by grace, with fearful apprehension, he is ushered into a world of “blackness of darkness.” As he “is driven away in his wickedness,” the weighty burden of his guilt settles down upon his neglected soul, and as the last ray of hope expires, he passes out from a misspent probationary state, and a day of salvation, into a condition of righteous retribution. “The sting of death is sin.” “The wages of sin is death.”

A few more days, my christian friends, and we, “clothed with white robes,” shall walk heaven’s golden streets with the redeemed of all ages, and behold with ecstasie joy our dear Redeemer, “face to face.” May we all so live that after death we may know by felicitous experience, **WHERE** and **WHAT IS** the heaven of the saints in glory.

“Fair distant land ! could mortal eyes

But half its charms explore,

How would our spirits long to rise,

And dwell on earth no more.”

"JERUSALEM!—my happy home!
Name ever dear to me,—
When shall my labors have an end,
In joy, and peace, and thee?

When shall these eyes thy heaven-built walls
And pearly gates behold?
Thy bulwarks, with salvation strong,
And streets of shining gold?

Oh! when, thou city of my God!
Shall I thy courts ascend?—
Where congregations ne'er break up,
And Sabbaths never end.

Why should I shrink at pain or wo,
Or feel, at death, dismay?
Jerusalem I soon shall view,
In realms of endless day.

Redeemed saints and angels, there,
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.

Jerusalem!—my happy home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see."

Ch.

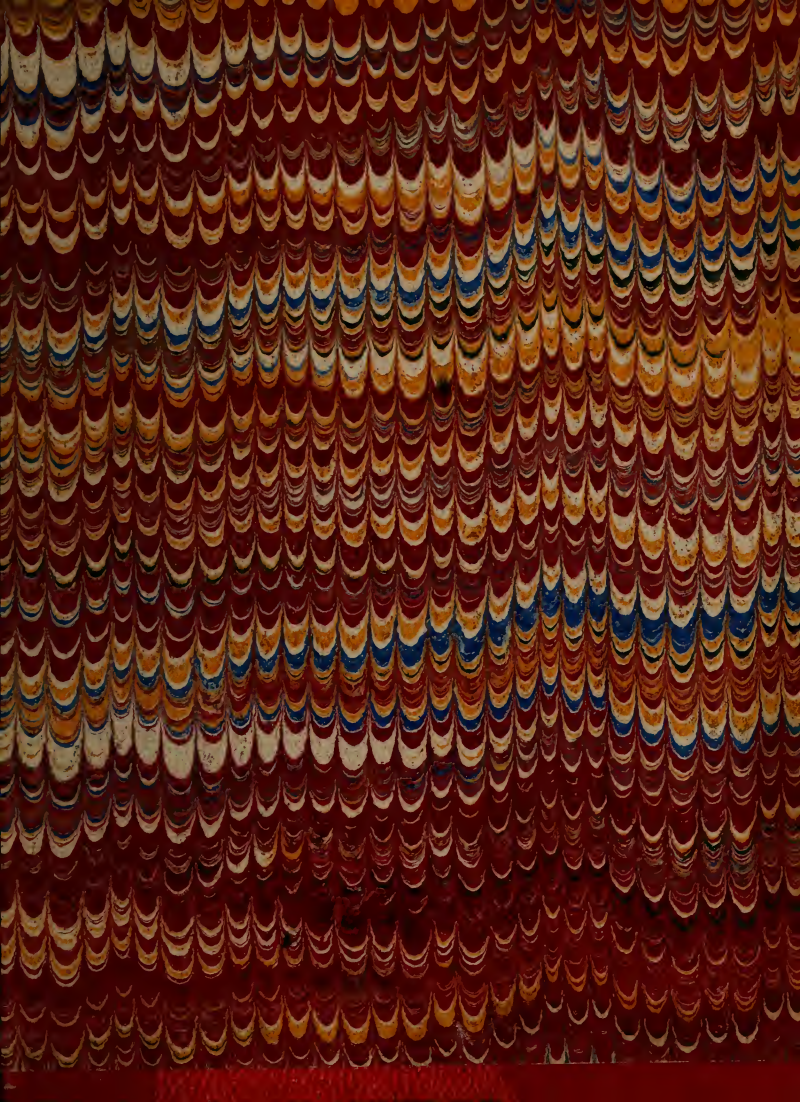
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